Keep Trying.

If a boy should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle
Because through thick and thin,
He'll not give up as conquered,
He fights and fights to win.

So, boys, don't get disheartened
Because at first you fail.
If you but keep on trying,
At last you will prevail.
Be stubborn against failure,
Try! Try! and try again,
The boys who've kept on trying
Have made the world's best men.

—ADVANCE.

The Church of Jesus Christ.

BY ELD. JOHN NICHOLSON.

Each church of Jesus Christ is a separate organization, complete in itself and competent of itself to exercise all the functions of a church. It can receive members according to the Gospel, exercise discipline, 1 Cor. 5: 1, 13. It can restore members upon repentence; 2 Cor. 2: 11, can reject false teachers and cast out those who hold false doctrines. Tit. 3: 10, Rev. 2: 14, 15, 20.

It can elect its own officers, Acts 6: 1, 7, 14, 23, ordain and send out missionaries or evangelists to found other churches, which, however, when established shall be as independent as the original. Acts 13: 1. And it can do all that in the Scriptures is predicated of any church of Christ, But while it is independent of all other churches in its organization, and in the exercise of its functions, it is so absolutely dependent on Christ its Lord, that it cannot make laws, but only execute the laws which Christ has made, and it can exercise no authority but such as was especially delegated to it by Christ. The church is simply and only the executive body to which Christ has intrusted the administration of his kingdom, according to the constitution and laws which he made for its instructions and government. No church of Jesus Christ will take from or add to the perfect law of Christ. It cannot abrogate them, it cannot change or modify them. The church can only ask what was the intention of the Law Giver. What did he say and what did he mean by what he said? When this is known it has no discretion left. If it changes the law, if it refuses to execute it as it was given, it is virtually a rebellion and secession from the Gospel of the kingdom. It is no longer his church. But if the church goes still further and permits a conference or a convention to make laws for it and acknowledges allegiance to those laws, then it has not only rebelled against and seceded from the rightful sovereign, but has united with his rivals. It is then not only no longer a Christian church but it is anti-Christian; not Christ's, but against Christ's church. A church of Christ has Christ alone for her king and law-giver and can never acknowledge the authority of any man or body of men, not even of herself to change one jot or title of Christ's law or to institute new laws or regulations in regard to her ordinances. The terms of membership, her rules of discipline or any thing else that comes within her province as a church of Christ. The only instance which seems at first glance like an act of legislation is that in which the Apostles and elders associated the church with them in their decree about circumcision. Acts 15: 22, 23. But it was to the apostles and elders that the church at Antioch had sent and care is taken to show that the binding and authority of the decree is not in the church but in the Holy Ghost. And from Acts 16: 4, we learn, that although the Brethren had been apparently associated with the inspired apostles and elders yet it was only in the sending of the messengers, for the decree is here expressly called the decree of the apostles and elders which were at Jerusalem as distinct and seperate from the church. They were inspired and fully authorized to legislate; but the church could only execute the laws of the king.

What the Brethren church is, is *a church* in all that concerns its own members as independent of the association; as it is of the Methodist conference or any other conference. When a candidate applies for admission it alone decides to receive or to reject him. When a member has been guilty of some offence, it tries by arbitration then withdraws from every one that walks disorderly. 1 Cor. 5: 13. As from its decision there is no appeal to any association local or general or to any convention or other body outside of itself, the church is under no obligation to belong to any association and is neither more or less a church when she does belong to one. Every association and convention in the land may be desolved and no single Brethren church will have either more or less authority than she has today. But if you dissolve the conference of the M. E. church, the Methodist church is dissolved. Dissolve the general assembly of the Presbyterians and you dissolve the Presbyterian church and of which each local society is but an integral part. A Methodist society cannot be a Methodist society except as a part of the great body that is subordinate to the conference. But the Brethren church, according to her congregational system, is not of necessity a part of any association or convention. It gives up no part of its authority when it sends a messenger, and retains no more when it refuses or rejects to send. *What is a convention and what relation does it sustain to the churches and their members?* The Brethren's association or convention may be organized for one purpose and sometimes for another. They should be simply voluntary organizations outside of the church, formed like a Bible society, for the accomplishment of some specific object, in which the churches may or may not take a part as they see fit. Sometimes the object may be to sustain a system of missionary operations so extensive that some concert of action is required to secure its success. Again it may be to build up and sustain an institution of learning. Sometimes it may be to provide young ministers with the means of acquiring a better theological education. Again it may be merely for mutual council and to learn by messengers or letters, what progress each church is making, what is the number and condition of her membership and what she is doing to promote the cause of Christ; and it may combine several or all of these objects. But whatever object it may have it never can have the right to interfere with the domestic economy or discipline of the churches, whether of those who send messengers to it or of others.

But says one, the convention may be called upon to decide cases of difficulties in the churches. Churches may send notices concerning matters either of faith or practice and the advice may be given but it is not binding as a law to the churches. Each church may receive or reject the advice as it sees best. The truth is, the conventions are the mere creatures of the churches formed for the more effectual execution of the plans which the church entertain for the furtherance of the great object of Christian benevolence, objects so vast that individual churches cannot alone accomplish them. What one cannot do some ten or twenty can, and they agree to work together and that they may work harmoniously together each sending a delegate or more as they may agree upon, to carry funds assisted by his council and bring back word to the church as to how the work goes on. Our convention is not therefore like the conference or the Presbytery, the Lord and Master of the church, but is its creature and its servant. But whatever the convention may be or whatever power it may have it is difficult for our present argument to know that every Brethren church is so far independent of it, that it is entirely free to unite with it or to stand apart from it. It is no more bound to belong to a convention then to belong to the American Bible society.

We declare, affirm, define and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff.—*Cardinal Manning.*

Rest.

BY LAURA E. N. GROSSNICKLE.

"There remaineth therefore a rest to the people of God."

Into what Christian heart has not come, over and over again, until it has become a part of the life itself, a ray of hope, born of the glorious promise of rest by and by; of rest, when the soil and toil and stain of life are over, when the tired hands are folded, when the weary feet are forever stilled, when the aching brain has ceased from the worry of earthly thoughts and perplexities, and the careworn heart is forever free from the sorrows, struggles, disappointment and anxieties of life? Rest, sweet never ending rest in the sweet by and by, in the beautiful valley of Eden beyond the dark valley of death! For God's own children is the rest prepared. Only to the laborers in God's vineyard will the rest be given. Only such as have labored for Christ will enjoy or appreciate the rest prepared for God's children. Only to the pure in heart, to those who have been washed and made white in the blood of the Lamb, to the cross-bearing, self-denying, battle-weary souls will heaven's gate be opened? Only those who have suffered with Christ shall be glorified with him. Then, cheer up, weary souls, thou who hast borne the burden and heat of the day gathering sheaves for the Master; for you there is a rest prepared. To you it will be our "Father's good pleasure to give the kingdom." Press onward for the heavenly rest is not at the beginning or middle but at the end of the journey. Now are the trials and struggles, the temptations and failures, but then will be the perfect rest and glory.

When Hannibal with his army was crossing the Alps, the one comforting thought of their hearts was "Beyond the Alps lies Italy;" so, Christian heart be comforted, for beyond earths toil lies heaven. Not in this life shall we "have our portion" but in "due time, we shall reap if we faint not." In God's own appointed time we shall rest from our labors, and our rest shall be a perfect and never ending rest, free from sorrow and pain and all the evils of sin, enduring through all the ceaseless ages of eternity. No weary distracting thoughts will perplex us, no tormenting fears will annoy us, no mistakes and failures will sadden us, but we shall rejoice with joy unspeakable for we shall be with Christ and see him as he is, and eat and drink at his table. Oh how shall we describe the glory of that rest, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him."

Mapleville, Md.

Romish Ideas.

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects.—*Muscovius.*

We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*

There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic.—*Priest Hecker.*

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*

If the Catholics ever gain (which they surely will do, though at a distant day) an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics, and rebels to the said Lord the Pope or his aforesaid successors I will, to the uttermost of my power, persecute and wage war with.—*Bishop's Oath.*

I do renounce and disown any allegiance as due to any heretical King, Prince, or State named Protestant, or obedience to any of their inferior magistrates, or officers.—*Jesuit's Oath.*

Accursed be those very crafty and deceitful societies, called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.—*Brownson's Review.*